



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Educ
G141
13. 70

Southern Replies to Articles on Manchester
New College 1848

Educ 6141.13.70





REPLIES

8/6

TO

ARTICLES IN THE INQUIRER,

ON THE SUBJECT OF

MANCHESTER NEW COLLEGE,

AND

UNIVERSITY COLLEGE, LONDON.

BY

EDDOWES BOWMAN, M.A.

LONDON:

JOHN CHAPMAN, 142, STRAND.

MANCHESTER: T. FORREST.

1848.

Edms 6141.13.70
~~Edms 4153.12.35~~



Ellettsland

Of the two Replies to articles appearing in the *Inquirer* of June 3, the first, relating to Mr. Newman's article, was sent to the Editor on the following Wednesday, for insertion on Saturday, with a promise to send the second in time for the following week. It was, however, neither inserted nor named in the Notice to Correspondents. Instead of this, the Editor wrote me a note, dated the 10th, in which he informs me, without assigning any reason for having omitted my letter, that he proposes inserting it next week, and asks if I wish to make any additions. "But," continues he, "if so, as our space is very limited, you will let it be as short as possible."

As I could not possibly, in justice to myself, promise to observe the extreme brevity required, I clearly saw that, if it was at all an object with me to place my Replies in the hands of the Trustees before the end of this month, I had no alternative but to publish them myself.

Some persons may think it would have been quite as fair, if the Editor had found room for my Reply to two attacks before he admitted a third against me, especially one which in length has more than "joined the former two." But let that pass; my object here is merely to explain why these Letters do not appear in the *Inquirer*, for which they were written, and in which I, for my part, should much prefer to have seen them.

REPLIES, &c.

No. I.

[In REPLY to PROFESSOR NEWMAN'S LETTER in the INQUIRER of June 3.]

TO THE EDITOR OF THE INQUIRER.

SIR,—Without in the slightest degree wishing to draw Professor Newman from the strict neutrality he has chosen, I may perhaps be allowed to refer briefly to a few points in his very candid and courteous letter, which seem to demand explanation.

In answer to my remark that in University College the teaching must be by preparation, not prelection, Professor Newman cites classes in History, Chemistry, &c., which are taught by prelection. A reference, however, to my pamphlet, or indeed to the extract from it given by Mr. Newman, will shew that I spoke of Classical instruction only, and I think I should generally be understood to mean that which forms the staple of Classical instruction, viz., the reading and interpretation of authors. Even here, prelection may occasionally be employed—as, for example, in Extra classes; but as, in reading classics, the exercise and discipline of the mind is really more important than the amount of information obtained, preparation, which alone secures this exercise, will, as the rule, be preferred. Of course, where the object is to convey direct information, as in Ancient History or Antiquities, prelection will be chosen.

In estimating the comparative advantages of large and small classes, Mr. Newman agrees with me that large classes give unsatisfactory results, and does not at all deny the existence of the objections I bring against them. Indeed, no Professor, I think, would do so; they are matter of daily experience. He differs from me, however, in thinking that two difficulties attach equally to small classes,—the difficulties, namely, of imperfect classification, and of making the idle work.

The first of these, imperfect classification, is an evil from which, I quite admit, small classes are not free (though I do think they are less exposed to it), and from which there is no effectual remedy but increasing the number of classes. Were all the students in one class, classification would not exist at all; with two, it would begin; with three, be much better; and with five, might probably be considered practically perfect. This point,

then, of imperfect classification I will at once concede, remarking only, that as in Manchester there are three classes, while in London there are only two, our classification will probably be better in about the same proportion.

I pass to the second difficulty, of making the idle work. A class teacher has to contend with two kinds of difficulties: first, indolence or unwillingness in individual pupils, common to him with every educator; second, the superadded difficulties of imperfection in those class arrangements, by which alone the teaching of numbers becomes practicable. It is important to observe that these two kinds are quite distinct, as much so as a disease and the imperfection of its remedy. And just as either of these, when increased, makes successful treatment more difficult; so, in teaching, whether, with given class arrangements, we increase the unwillingness of the pupils, or, with given unwillingness, increase the imperfection of our arrangements, the result equally is an increase of difficulty to the teacher.

Now it is with the second kind alone, which we may call *class difficulties*, and of which the principal have been before enumerated as objections to large classes, that we have now to do, and it is, I think, easy to shew, if any still doubt it, that these not only increase pretty regularly with the numbers, but cannot by their very nature be conceived as attaching to classes below a certain number. If the teacher of a class of a hundred pupils were to allege, in answer to a parent's complaint of the indolence or small progress of his son, that the work of the class had to be divided among so many, that what fell to the share of each was not sufficient to act as a stimulus to indolence—that, owing to the numbers in the class, he could not personally acquaint himself with the attainments, character and wants of each—that he had not had sufficient opportunities of observing or correcting the pupil's indolence—or, finally, that in so great a number he could not fairly be made responsible for the progress of individual pupils,—I much doubt if the parent could justly blame him. If there were fifty in the class, less allowance would be made; if twenty, still less; and if, instead of a hundred, the class contained only five, the excuses would be declared absurd, and the teacher who alleged them as causing difficulty would only be pronouncing his own condemnation. These, which are "class difficulties," are, then, here at their minimum, or, rather, do not exist at all; all, then, that remain must belong to that anterior kind, with which the tutor of a single pupil may have to contend, no less than the class teacher of a hundred.

For, in all classes, large or small, there may be some members whose *tendency* is to be idle; and they will yield to this tendency in exact proportion as it is left unresisted by other influences. They will be more or less indolent, as they find it more or less

easy to be so with impunity. Now, to such students, large classes offer peculiar facilities, small ones peculiar difficulties; large ones encourage, while small ones check the evil; and the difficulty of making these unwilling students work will, *cæteris paribus*, be great or small accordingly.

It is only because the high authority of Mr. Newman may seem to some to be opposed to all this, that I am induced thus again to argue it at length. That he really is opposed to me on a point so clear, I do not at all believe. For when he says that in large classes it is impossible for the teacher to force work out of unwilling students, he implies that in small ones it is possible. Nay, he certainly admits their advantages in Schools, for which he says expressly that large classes are improper. They should be reserved, he adds, for Colleges. But what essential difference, it may be asked, is there between Schools and Colleges, which can make a mode of teaching which is improper for the one, proper for the other? Apart from the established fashions and forms of Colleges, is there any thing beyond the somewhat more advanced age and attainments of the pupils? Have the principles of teaching or the nature of the taught undergone any real change in the passage from the School to the College? Or are youths of sixteen metamorphosed by it into "men" in anything but a self-adopted name?

Students in Colleges, it is said, "must be led, not driven." This, like many pithy sayings, must not be admitted as an axiom till we have ascertained its meaning. If it means that they are to be influenced by the higher motives of reason and conscience rather than the lower one of fear, it is excellent; and true, not of Colleges alone, but of all real education, which, as the very name implies, is leading, not driving. This is the sense in which Mr. Newman would have it understood. But if it means that students are to be left almost to themselves, to perform or neglect their duties as they like,—that neither spur nor curb is to be applied,—and that a teacher is, without an effort, to acquiesce in any habits which may not have yielded to a gentle hint or a polite request—and this, I fear, is the interpretation which most idle students would prefer—it is mischievous and false. If the College differs from the School mainly in giving the privilege of being idle when they please, most parents, I believe, will be of opinion that their sons should not go there at all.

In the first and better sense, then, our students *must* be *led*. High motives must be applied, with constancy, and by the teacher; for in Colleges there is no one else to do it. It will surely be admitted that a teacher is invested by parents with authority over their sons for something more than merely to hear them read what they may happen to have prepared, or to give information to those merely who may be inclined to listen to it. He

will, I think, be expected to help his students, *as far as he has opportunity*, and even against their own inclination, in the formation of good intellectual and moral habits. Now there is no better course of training for these than the work of a preparation-class. The habit of steady application, of fixing the whole attention on the work of the moment, and of regarding the claims of ordinary daily duties as of paramount importance,—habits which will remain and ensure success and comfort to the man, long after the information, which to the youth was made the instrument of gaining them, has been forgotten,—may and should all be learnt in such a class under the *leading* of a faithful teacher. Now large classes render this leading all but impossible; so that, however much a student may learn in them if he choose, there is no guarantee that he will learn anything if disinclined. But small ones offer for it the most admirable facilities, and therefore claim, for the great majority of students, the decided preference.

As to the classes in Manchester, if the subject must be mentioned, I am bound to say that my own experience hitherto does not quite agree with Mr. Newman's. The conviction with which I undertook them, that in such classes it was practically quite possible to ensure regular preparation, has been certainly strengthened by two years' experience. The case of students who alleged their work for other Professors, as an excuse for idleness, proves, I apprehend, nothing, against either large or small classes. It would occur equally, and present an equal difficulty, to the Tutor as to the Professor; in a class of fifty, as in a class of one; and would, in both, if admitted, prove equally fatal to industry and progress. It is, in fact, not a case of "class difficulty" at all, but of that anterior difficulty, disinclination in the pupil to all mental effort, which, though it is combated in small classes with peculiar advantage, no class arrangement can perfectly remove. The case has, then, no bearing on our present subject, which is, the influence of comparative numbers on efficiency.

Nor has the perpetual recurrence of this difficulty any more connection with numbers than the difficulty itself. Whether the students mentioned as being idle in all their classes were few or many, if they discovered that by employing the excuse they could enjoy unmolested the sweets of indolence, is it surprising that they repeated it? I doubt, indeed, whether it would not have been more surprising, if, after they had once found it easy, they had not made it perpetual.

I quite agree with Mr. Newman, that inadequate previous preparation lowers the standard of a class more than a slight difference of age. Age is, in fact, only proposed as an index of attainments; and I do not know that I should have mentioned it at all, had it not been urged so strongly at the meeting of Trustees, as a fatal objection to Owens College. As to the admission

of students under fifteen into University College classes, I am happy to be corrected by Mr. Newman. I frankly confess that my information on this point led me into error, and that the circumstance of one student being below the prescribed age is one that should not be argued from at all.

With respect to the fact of students, preparing for matriculation, being in the highest class, I do not quite see that Mr. Newman has removed my objection. He has, indeed, as it seems to me, conceded rather more than I contended for. I assumed that the standing of the highest class would be above that of any first-year students, however advanced; and would therefore be to some extent lowered by their admission. This, however, Mr. Newman says is not the case; they join this class because there is, as to attainments, no obvious distinction between them and the rest. If, then, the average standard of this class is not lowered by the admission of these students, only because it stood already at their level, is not my inference more than justified, that it must be lower than can be desirable for students two or three years in advance of these, and quite insufficient for our divinity students in the latter years of their course?

This is indeed, I think, substantially admitted by Professor Newman, and he proposes to remedy the deficiency by inviting Professors to deliver supplemental lectures to our advanced students. As far as he himself is concerned, his services would of course leave nothing to be desired, and would, I am sure, be gratefully accepted. We have, however, now to make arrangements that must be permanent, and not dependent on any individual Professor. Besides which, there is the question of expense. One great inducement held out to us to go to London is the saving to be effected in this Literary and Scientific department, by availing ourselves of the public classes of University College. Now, even supposing these to be sufficient for our wants, I very much doubt whether any saving at all would be effected; and we have to consider whether the prospect of economy would not be decidedly diminished, if we had to secure an extra course of Lectures for the special wants of our students.

The difficulty which Mr. Newman apprehends will be felt, even in Manchester, by students remaining after graduation, is met by the establishment of a regular class, reading three or four hours a week, as may be deemed requisite, and comprising such of the fourth, fifth and sixth year students, as may be too advanced for the middle or undergraduate class. This senior class consists at present of five students, all of them graduates, and three of them graduates with honours.

It is quite possible I may, in my remarks on University College classes, have been influenced by what I have seen in other Collegiate institutions, and, among the rest, in the Scotch Colleges.

But I never, even in Scotland, had any experience of a class of 500, or even 300, or indeed of more than 150; and the evils to which I refer all attach to classes of this magnitude, or even of half this magnitude. To what an extent they would prevail in classes of 300, may be judged of from the fact, related to me by a friend who was in Glasgow in Sir D. Sandford's time, that one classfellow of his certainly, and he believes several others, managed without any difficulty so completely to evade his duties, as to escape reading in the class even once during the whole session. Yet Sandford's Greek classes were perhaps the best the University ever had. It is the facility which large classes give to such evasions, and the want of any guarantee that men will be kept to work in them, that form, to my mind, a fatal objection to them in the case of average students.

Mr. Newman asks what authorizes me to say that he and his colleagues cannot concede to their students the privilege of asking questions. This was named by me (p. 9) as one of the evils of large classes generally, and not in reference to any given classes. And that it must attach to such classes generally, I think will be plain from a few considerations. It is admitted by Mr. Newman's own practice that the questions must be asked *after* the class. Now the time that intervenes between the close of one class and the beginning of the next, is usually too short to enter on the explanation of any but the most trifling difficulties—often not even these. If the time of neither Professor nor students is demanded for a following class, this difficulty is, of course, in a great measure removed, and this may be the case with Mr. Newman's classes; but even then numbers soon put a practical limit to the privilege. Even in a class of 50, I know I have over and over again felt myself debarred from asking questions, not because there existed any formal prohibition, but merely because I saw it was hopeless, whilst others were waiting and crowding round the Professor, to expect that time could be given to the discussion or explanation of my particular difficulty.

In conclusion, Sir, allow me to assure you that I most distinctly disavow any intention of insinuating that "sinister influences," much less "systematic jobbery," exist in the Council of University College, nor do I think my words (p. 18) convey any such imputation. Indeed, it was in order that no room might be given for misunderstanding my meaning, that I added a note at the foot of the page to explain exactly in what way I supposed an improper choice might sometimes be made. On reference to this, Mr. Newman will, I think, see that he has quite mistaken my meaning.

I am, Sir, your obedient Servant,

EDDOWES BOWMAN.

Manchester, June 7, 1848.

No. II.

[In REPLY to Rev. D. DAVISON's ARTICLE in the INQUIRER of June 3.]

TO THE EDITOR OF THE INQUIRER.

SIR,—I will not detain your readers by noticing the first portions of Mr. Davison's objections, because they relate chiefly to minute and verbal matters, nor will I make more than a very brief defence of the, to him unsatisfactory, logic of my pamphlet. I simply took for granted that which I found had been already granted by competent authorities, on both sides the question,—ministers whose interest in theological education had led them to become Trustees of Manchester New College, and take part in the discussion of the 16th March,—viz., not that all the objects of the institution were being attained *absolutely*, but that Manchester had, *as compared with London*, superior and peculiar claims to be the seat of our Theological College.* A laboured proof of this from me was not only needless, but would have been impertinent.

What did need proof was the superiority of the literary instruction in University College, and the sufficiency of its public classes for our wants. These Mr. Davison took for granted, and made them a principal ground for urging our Committee to a union. Believing, as I did, that his assumption was very erroneous, my object was to shew this, and to prove the instruction at University College to be lower, and its public classes insufficient for our wants. Whether I succeeded or not, is now of little importance, as both these points have been substantially conceded, if not more than conceded, by an authority to which I presume Mr. Davison himself will bow.†

As to Mr. Davison's evident wish to rest the question on a comparison of individual Professors, I shall say nothing about it; both because I consider such a mode of arguing to be at once the most difficult, the most invidious, and the most fallacious; and because I will gladly admit at once all that the comparison could lead to, viz., that, in the given case, the single Classical Professor of Manchester New College is in every way inferior to any one of the three eminent Professors of University College.

Mr. Davison then enters upon the subject of theology, and gives a very elaborately subdivided scheme of education, and a long list of German Professors, constituting the Theological Faculties of various Universities, to convey an idea of what we ourselves ought to aim at.

* See Speeches of Revds. J. Kentish (Report of Meeting, pp. 3, 4), E. Talbot (p. 11).

† See above, in my reply to Mr. Newman, p. 7.

There is one preliminary step, however, which I conceive should have been taken, before indulging in bright visions of a Faculty of Theology "more complete and extensive than is possessed by any academical institution in England." It should have been shewn that by removing to London we shall effect a considerable saving; if, indeed, it be not first needful to shew, that we shall not have to spend actually more, to secure to our students the advantages they now enjoy. But, passing this over, let us, without fatiguing ourselves with the awkward question of possibility, assume that it really is practicable to have such a Faculty of Theology; would this remove the dissatisfaction, which, it is alleged, prevails? Let us suppose that instead of three Theological Professors,* as at present, we had eight, or ten, or twelve, as seems to be thought desirable;—it is the opinion of those far more competent to judge than I am, that, though the distribution of the course, thus effected, would be an undoubted relief to the Professor of Old and New Testament Theology, and would enable him to render his lectures more satisfactory to a mind already familiar with these studies, it is not equally clear that a minute subdivision of them would be attended with a gain to the majority of students. On these points, I feel that it would be presumptuous in me to express any opinion, and I therefore leave it to others to say whether the regular instructions of our three Theological Professors do not furnish ample employment for the whole time and attention of even the most diligent students, and how far it is possible for students, to whom these profound and difficult subjects are necessarily in a great measure new, to do more, in their triennium, than go over, in a comparatively cursory manner, the outlines which can be filled in only by the reading and reflection of maturer years.

I should not, indeed, have ventured to say anything at all on the subject of Theology, had I not, during a two years' residence in one of the principal Universities of Germany, been very strongly impressed with certain features of theological education in that country, which seemed to me,—though I may be wrong,—not favourable to the introduction among ourselves of its system of educating ministers.

Mr. Davison's representation of the Theological Faculties of Germany is, I think, in several points, calculated,—though I am sure unintentionally,—to convey an erroneous idea to those personally unacquainted with them. It would, I think, be concluded by many, that these eight, or ten, or twelve Professors make among themselves such a distribution of the Theological department, as that their lectures shall together just make up the full and systematic course of education; and that they are all

* Mr. Newman does not seem to be aware that we have more than one.

heard, at some part or other of his curriculum, by every theological student. This, however, is far from being the case. Each Professor lectures very much independently of the others, and several often take the very same department of theology for their subject. They often represent different doctrinal views, and their teachings on the same topics differ as widely as those of a Churchman and a Unitarian would do.*

The students, again, provided they attend courses on three or four prescribed subjects, are at perfect liberty to choose what Professors they will hear, and they generally attach themselves to some two or three, chosen sometimes for their talent, sometimes for their reputation, and often for the boldness or the singularity of the doctrines they promulgate from their chairs. Many students, I should say, do not hear more lectures than ours do.

These, however, are small matters; a more important consideration is, What are the results accompanying this system? So far as I could observe (and perhaps a student, mixing with students upon intimate terms, has, if he can take advantage of them, the very best opportunities for observation), the results are, on the whole, unfavourable. I thought I observed, along with much skill in disputing on particular fractions of the great subject of Theology, a very serious deficiency in general views and common knowledge of it. Students catch up at second-hand the controversial jargon of the hour, and stock themselves with the dicta of a favourite Professor, before they have read their Bible, or ever seriously thought upon what Religion or Christianity is.

But if the system, in an intellectual point of view, does not prevent a state of things so little satisfactory as this, it is accompanied, in a religious view, by one infinitely worse. I confidently appeal to any one who has really penetrated the surface of fair conformity among the German theological students, to say whether the state and prospects of Christianity in Germany are not at present lamentably dark. Theology is studied by them as Chemistry or Philology would be, and often with as little effect upon the life.† The majority of students in the first Protestant University of Germany, are in their hearts no friends to Christianity. They attend, indeed, the lectures of Hengstenberg, the orthodox, and Neander, the Christian, in order that they may *know* what these men think; but their faith and their warm sympathies are

* If any one doubt this, let him compare the teachings of Hengstenberg and Vatke, at Berlin.

† The extraordinary way in which interest in theological subjects is manifested may be partly judged of from the fact, that a "Kneip" did, and I believe does, exist in Berlin, for the express object of discussing, in a tavern, and under the elevating influences of pipes and beer, the claims of the "Historic Christ."

with Vatke, the Straussian and the Pantheist. Scientific Theology, indeed, flourishes in Germany, but Religion, in the Christian sense at least, lies all but prostrate, under the assaults of a desolating Pantheism. It was not till the last few months of my stay, that I became fully aware of the dreadful extent of the religious blight which is now passing over Germany, and I then directed my close attention to the observation of it. And of the many students, both theological and lay, whom I sounded for the express purpose of ascertaining their real faith, I can at this moment recollect only one who believed in the personal existence of a God; and that one was a Jew.

Let me not be misunderstood. I am not arguing against scientific Theology in itself, or as an important part of education for the ministry; but am only relating what I have seen and heard, to shew that that theological education which is now held up to us as a model for imitation, is perfectly compatible with a state of religion which, I am sure, Mr. Davison will, as much as any one, earnestly deprecate for our churches.

He wants "a class of ministers of large experience, knowledge of the wants of the times, expansive minds, fervent spirits, high aspirations, a free and acceptable manner of address." I leave it to others to say, how far these would be likely to result from the highly subdivided scheme of education he proposes, or how far such a scheme would not rather leave the student time to learn little else than those "dogmatics" which are "insipid and unprofitable," "moral essays" which are "dry," and "logical proofs" which are "intolerable."

But I pass to Mr. Davison's next topic. In referring to the proposed disconnection of Coward College from University College, he gives a long array of reasons, under four distinct heads, all which he thinks conclusive. So they are, for their purpose; which was to shew, that four Theological Colleges, in the same neighbourhood, belonging to the same body, and pursuing precisely the same objects, would work better united than separate. But this is not our case. We have no four Colleges so circumstanced; and Dr. Smith's arguments, however good in themselves, do not apply to us, especially as the College to which we are invited to attach ourselves has not, by any means, the same objects as our own.

The point which really does bear upon the question is this—that a Dissenting body, similarly situated with ourselves, which has for a number of years been trying an experiment of precisely the same kind as we are invited to try by the friends of University Hall, is now going to abandon that experiment, and adopt all the main features of the plan we are following at Manchester New College. If the connection with University College had been found advantageous, would not those interested have been desirous

of confirming and extending it, by making Coward College the nucleus of their new institution,—especially as they have peculiar facilities, being already on the spot? Can there be any stronger presumption for the failure of an experiment, than its abandonment? And yet, while Mr. Davison dwells at length upon those reasons which have no application to our case, he despatches this, which amounts almost to a demonstration against him, in the most rapid manner, without a single argument, and in a single sentence.

After a very earnest and well-meant appeal, a prediction of alarming consequences that will follow the rejection of his invitation, and an impassioned entreaty to us not to decide hastily on a question, which his own friends were straining every nerve to hurry to a decision three months ago, Mr. Davison goes on to say that, in virtue of the “broad grounds” on which he founds his opinions, he is not required to enter into “mere fractional details.” It is, however, necessary to remember that, in matters of business, such details make up very important wholes, and do not admit of being neglected with impunity. It is sufficient, he says, “to indicate the exaggerated tone in which these matters are referred to throughout by the author of the Remarks.” In answer to this charge of general exaggeration, I can only say that I was anxious to avoid it, if possible, and have, I believe, sometimes stated less than the truth, because I was not able to get complete information. “In p. 19 of his pamphlet,” continues Mr. Davison, “he observes that the fees in London are 50 per cent. higher than those we charge in Manchester. This is a singular exaggeration. The fees of three of the largest, fullest, and most expensive classes in University College,—Latin, Greek, and Mathematics,—are £22, whereas the fee in Manchester is £21 per session.” Now I am quite willing to rest my defence against this grave charge, upon the very instance, the very “singular exaggeration,” which my accuser has selected in support of it. When, after stating that the fee for these three classes in London is £22 (should it not have been £22. 10s.?) he immediately adds, “whereas the fee in Manchester is £21,” do not his words not only obviously, but necessarily, imply that our fee is £21 *for these same three classes*? And is this a fair statement of the case? Why did not he state that this fee is for the whole Literary and Scientific department, comprising classes which, if paid separately, according to the London plan, would amount to £44? As, however, very few students would take the whole in one session, let us suppose only one class taken in each division of this department (this our students regularly do), and see what they would cost in London. And, that I may not be suspected of exaggeration, I will put the fees as at Manchester.

Let us take, then, the three above-mentioned long classes of		
Latin, Greek, and Mathematics, £7. 10s. each	£22	10 0
A short class of History	2	2 0
of Natural Philosophy	3	3 0
of English Language	2	2 0
of Mental Philosophy	3	3 0
	33	0 0
But these classes cannot be taken in London without paying		
Library and other fees, say	1	0 0
Total	£34	0 0

That is to say, *a part only* of that which in Manchester costs only £21, cannot be had in London for less than £34, or more than 60 per cent. higher; and if the student becomes an inmate of University Hall, then—as I understand the Principal is to be paid by fees from each student—we must add to this £34 some unknown sum, which would raise the excess of London fees over ours to something not much less than 80 per cent. Had Mr. Davison consulted one of the Manchester College Reports, which in p. 12 contain a detailed table of fees, and which any Trustee would have lent him, he would not, I think, have brought forward what he does, as a singular instance of my tendency to exaggeration.

I am, Sir, your obedient Servant,

EDDOWES BOWMAN.

Manchester, June 10, 1848.

Since writing the above I have carefully read Mr. T. Smith Osler's clever Reply, in the *Inquirer* of June 10th, in which he has, with great acuteness, candour, and zeal tempered with courtesy, elaborately examined the dry educational details of my pamphlet. In some of his points I cannot say that he appears to me quite successful; in most, he has, I think, made as good a defence as his case admits of. On one or two matters, which happen to bear upon the charge of exaggeration made against me by Mr. Davison, I will just very briefly remark. Into the rest I will not follow him. Enough has probably been said on the educational part of the subject, and I believe the case may now be very safely left in the hands of our Jury, the Trustees.

First, then, I see from Mr. Osler's statement, that I have considerably understated the fees of the short classes, which should be £3 and £5, instead of £2. 2s. and £3. 3s., as I reckoned them.

Instead, then, of £34, the fees in London will be £39. 10s. for the very same classes which in Manchester would cost £21,—a difference of nearly 90 per cent. against London, exclusive of the fees of University Hall!

Again, I had stated, approximately, that Manchester New College had, in proportion to its numbers, sent up twice as many graduates as University College. Mr. Osler has very disinterestedly devoted to this point a whole column of very acute reasoning and calculation, and proved, I have no doubt correctly, that I had very much understated the proportion of our graduates. Instead of twice, I should have said rather more than three times as many, Manchester having, in fact, sent up one-third, University only one-tenth. Mr. Davison will, doubtless, here observe another striking proof of the exaggerated tone in which "fractional" matters were treated of throughout, by the writer of the "Remarks."

Having worked out this fact, and gone through another column of academical statistics, Mr. Osler draws the certainly unexpected conclusion, that Manchester College ought to be decidedly dissatisfied with itself, "agitating for reform" and "anxious for change." Why so? Because divinity students almost all ought to graduate, having *plenty of time* for the purpose.

That they have, however, no great abundance of time, will be at once seen by referring to that inexorable book, the Manchester Reports. Mr. Osler will there find that in the three years preceding graduation, they have to attend to at least four subjects (two of which, Philosophy and Hebrew, demand no little time), in addition to Latin, Greek, and Mathematics. But in London, during those years, it appears that men attend to no more than these three indispensable subjects, leaving short courses till after graduation, or periods of comparative leisure.

Now it does appear to me that, with this advantage, University College might well be expected to send up at least an equal proportion of graduates with ourselves. If it does not do this, but only something less than one-third of ours, would not this seem to indicate the presence of some serious defect in London, or of some considerable advantage in Manchester?

One important point, and I have done. It appears from both Mr. Davison and Mr. Osler, that University College instruction, from whatever cause (whether from inherent defects in the constitution of the classes, or a lower standard of teaching, or a different distribution of its studies), does not allow a student to give his attention usefully to more than the three "long" subjects, rendering a study of various other important and indispensable subjects impracticable, or at least unadvisable, before graduation. But our divinity students must necessarily take these subjects before they graduate, as they would otherwise interfere with

Theology, on which Mr. Davison himself complains too little time and attention are bestowed already.

Now how is this difficulty to be managed? Are we to take these courses before graduation, and so damage our Classics,—or after it, and so damage our Theology,—or must we give them up as altogether unattainable? Is it not plain that the London course is totally irreconcilable with ours? And thus we are again brought to the conclusion I believe I expressed in the "Remarks," that the requirements of our College, and I might say of Theological Colleges generally, demand an Institution separate, self-dependent, and complete. The abandonment of Coward College seems to indicate that the same conclusion has been arrived at by others:

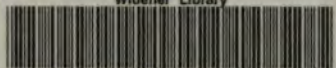
Felix quem faciunt aliena pericula cautum.

The more, indeed; this subject is examined and discussed, and the more the advocates of removal bring forward the details of their plan in a tangible and intelligible shape, the more clearly, I believe, will it appear, that a union with University College would be highly prejudicial to the objects of our own Institution.

Manchester, June 14th, 1848.



Widener Library



3 2044 094 036 373